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SOUL REST.

BY REV. JOHN PARKER.

[Last Sabbath evening, after a very heavy day of labor for Christ, I sat alone, too weary for sleep, and too happy in God to desire sleep, and taking up one of my favorite books—"Milestone Papers"—I read a few morning prayers, took up the pen, and as a token of grateful esteem to Rev. Daniel Steele, D. D., I wrote the following.]

There's rest for weary hearts down here,
And home for stainless souls up there;
I need not wear the chain till death,
I need not till my latest breath

In bondage go.
The pastures green are here, not there;
His love brings rest and peace, not fear;
Believing now, I share that rest,
For God is sure to give what's best

His trusting child.
God asks no service less than me;
I will His will; that makes me free.
What wonder, then, if all along
My lips and life are full of song,
For He is mine!

A life of worry, want and wear,
A life of discord, doubt and care,
I may not, will not, live on earth;
It'll become the second birth
Of God's own child.

Though others wear a yoke that galls,
A service which the soul enthralls,
I can be strong, I will be free,
God shall be glorified in me
In life and death.

Not in some envied state of wealth,
Nor in the blushing glow of health,
Nor in the favor of some friend,
Nor ought that with this world can end,
Is found my joy.

My joy, and oh, this joy is mine,
That I may in His image shine;
That to my soul His will is sweet,
And I am sitting at His feet
To hear His words.

And he is king in this poor heart,
And I am glad to take a part
In any burden, work or cross,
Rejoicing in sorrow, pain or loss
That honors Him.

Not what He gives is my chief bliss,
But what He is; and mine be this
To know, to love, to serve, adore
My Saviour, King, forevermore.
This is my heaven.

Brooklyn, N. Y., May 4, 1880.

DIVORCES.*

BY NATHAN ALLEN, M. D., LL. D.

The matter of divorces is becoming a question of no ordinary importance. It involves the best interests of the family, of society, and of the Church. Few persons are aware to what extent the family relation is broken up by this means. It is one of those evils which does not seek publicity, and has not attracted much attention. A few facts and figures will throw some light on the subject. It appears, from official documents, that in Massachusetts there were 600 divorces in 1878; in Connecticut, 401; in Vermont, 197; and in Rhode Island, 196; making almost 1,400 in this one year. If we could add those that occurred in Maine and New Hampshire the same year, it would probably increase the number nearly 400 more; and there are reasons to believe that the number for 1879 was still larger. Within twenty years divorces in all those States have doubled, starting in 1860 with less than one thousand. In 1860, the ratio of divorce to marriage in Massachusetts was 1 to 51.3, and in 1878 it was 1 to 21.4. In Vermont, the ratio in 1860 was 1 divorce to 22.9 marriages, and in 1878 it was 1 to 14. In Connecticut, in 1860, it was 1 to 14.6, and in 1878 it was 1 to 10.6. In Rhode Island, in 1860, it was 1 to 14.1, and in 1878 it was 1 to 11.8.

In the tables upon which these figures are based, the marriages include those performed by the Catholic priests; but since this denomination regards marriage as a sacrament—that it can be severed only by order of the Church—the civil courts are not resorted to by the Catholics for obtaining divorces. In order, then, that we may obtain the exact relation of divorces to marriages, those performed by Catholic priests must be deducted. Those marriages in the four States mentioned have been correctly procured for 1878, and after making the proper reduction, the ratios of divorce to marriage in those States stand as follows (omitting fractions): In Massachusetts, 1 to 13; in Vermont, 1 to 13; in Rhode Island, 1 to 9; and in Connecticut, 1 to 8. As this is for 1878, in other years the ratios will vary, especially if divorces and Catholic marriages both increase.

The causes allowed by law for divorces are similar in all the States, and are as follows:

composing nine or ten distinct complaints. But notwithstanding this similarity, these causes vary in different States, and also between the city and the country. As illustrations: In Massachusetts, of 7,233 divorces between 1860 and 1878, the causes alleged were, desertion 3,013; adultery 2,949; intoxication 452; extreme cruelty 375; abusive treatment 223; neglect to support 154, and imprisonment 50. Of 2,200 divorces in Vermont, the following report is given: Adultery 518; desertion 382; cruelty 592; neglect to support 110; willful desertion 348; crime 10; insanity 5, and bigamy 4. In Vermont, the cases of adultery range less than one quarter. In Connecticut and Rhode Island about one-third, and in Massachusetts half-way between one-third and one-half. It appears, too, that adultery prevails as a cause more in cities than in a country population. The inquiry naturally arises, Who makes the complaint? It appears from the reports that the husband is the complainant in about one-third of the cases, and the wife in two-thirds, with a proportion constantly increasing. It appears that these complaints start frequently soon after marriage, and that by far the largest proportion of divorces are obtained within eight or ten years after wedlock.

From this great increase of divorces and the circumstances attending them, it would seem that there must have been something wrong in the views entertained of marriage. This brings up the whole subject of marriage and the family as an institution. It involves questions of the greatest importance. What motives or principles should govern one in entering upon the marriage relation? Is it a relation simply of partnership, of convenience and self-interest, to continue only as these objects are secured? Or is the family an institution of divine appointment, having its foundation in the sacred Scriptures? Must we look wholly to the Bible for instruction and guidance in respect to the family? If so, it is very evident that there has been a wide departure from such instructions. In fact, has there not been a departure in the preaching and practice that once prevailed in New England? Have not the primary objects of marriage as formerly laid down by the Protestant and Catholic churches been practically lost sight of in marriages of the present day?

This alarming increase of divorces, together with some other evils creeping into society, would suggest the inquiry whether the Church, the clergy and the religious press, should not take up afresh this subject, and discuss thoroughly the guiding principles, the primary objects of marriage and the family. How can we check or eradicate such evils, unless their causes and attendant circumstances are brought to light, and at the same time the remedies are applied?

The family is endangered; its stability and permanence are fast losing their hold on society. Domestic relations are growing weaker; the affections and attractions of life do not centre in the home so much as they should do. All history proves that the first indications of decline among a people or nation arise from attacks on the family. Says a distinguished writer, speaking of divorce and other evils that threaten our institutions, everything "depends upon our ability to keep family life pure and simple."

"PUSH THINGS."

BY REV. BENJAMIN M. ADAMS.

This is said to have been General Grant's order to General Sheridan in the Shenandoah Valley, and it seems to me a suitable motto for the people called Methodists. Our General Conference will not probably greatly change anything in Methodism. It has seemed to some of us that if our harness could be loosened a little here and there, that we pay too much attention to our hold-back straps, and not enough to our collar and traces. No horse can do his best in a tight breeching; but there is not likely to be much alteration, at present, in our harness, or, say, for the next eight years. They will be precious years for most of us. What

we do must be done soon or never. As Methodists, we have a system of doctrines we can preach—plain, simple, reasonable, easily defended, and positive. Our affirmatives are splendid. Think of "perfect love," "the witness of the Spirit," "man free," etc. Our system of church government is confessed to be one of the best, if not the best (we think the latter), under the sun. Methodism is the child of the Spirit, and I say boldly, is the only prominent denominational system before the world to-day that will bear the full baptism of the Holy Ghost without damage to its doctrinal system or usages.

Let the full power of the Spirit in upon the Ritualistic churches, and the forms of prayer are as useless to the baptized worshipers as the empty egg-shells the full-fledged birds have outgrown. Let Him come on the Presbyterian churches, and others who accept their methods, and emancipated women, breaking the bands of ages, prophecy, and the stately decorum of their worship flies before the shouts of the saved. Let Him come on the Baptists, and close communion disappears, as do the little pools along the shore when the tide comes in from the sea. But let that mighty efflux of God come on Methodism, and she is herself at once. This is her breath. She is no longer Pentecost with the fire left out, but "terrible as an army with banners."

Methodism under God has been constructed with reference to something great implied. A telegraph wire is meaningless without a lightening current. A fifty-foot overshoot wheel is only an exaggerated plaything, unless there is power behind it. The complicated machinery of the locomotive implies steam. So when the student of Methodism looks carefully into it as a system, he finds the Holy Ghost implied. It is something made to go. I should have been pleased had there been a little more "go" in the Bishops' address at the General Conference, but addresses, sermons, doctrines and usages come to nothing unless the great power they imply comes upon them. We may hoist the gates, but if there is no water, the wheel will not move. We may move the levers, but if there is no steam, the engine will not work. A bugle-call to a live army has meaning; to a dead one it is a mockery. If ever God called a Church to move to victory, He calls the Methodists now. Let us "push things" under the power of the Spirit.

CANNIBALS OF THE PACIFIC.

[BY HENRY BAYLIES.]

In the summer of 1879, I was idling along one of the now idle streets of quiet Edgartown, recalling the events of my boyhood and young manhood, and looking out with older eyes, yet with a young heart, upon the charming landscape of Chappaquiddick and the harbor nestling a fleet of swan-like yachts and stretching its winding, river-like course to the beautiful bay of Katama. Passing one of the quiet and comfortable homes, which has been the birth-place of generations, I addressed an old gentleman sitting on the piazza with, "How do you do, Captain?" With difficulty he arose from his chair, and with slow and labored step came to the gateway, and looking at me with an expression of uncertainty as to who I might be, yet with a pleasant smile which I remember he always wore, replied, "You have the advantage of me, sir." I called my name, which he promptly recognized, and playfully said, "Why, yes, I have known you ever since you were born."

This old gentleman was Captain John H. Pease, who died at Edgartown about the beginning of this year. Capt. Pease informed me that he was in the ship—whether as captain or mate, I forget—which took out the first missionaries to the Pacific Islands. He spoke joyfully of that long voyage and of the Christlike missionaries who undertook the apparently hopeless task of Christianizing the beastly cannibal Kanakas. The Spirit, which cheered them and him then, now cheered the old man at the sunset of life.

It seems hardly possible that one lived so recently who landed the first missionaries on those far-off Pacific islands. Who can adequately portray the rapid progress of the wonderful change which, in these few years, has been wrought in the religion, social habits and political condition of these dreaded savages of the Pacific and South Sea Islands!

I am impressed with the rapidity of this radical change by two silent witnesses which stand in the corner of my office—two formidable war-clubs. One,

which belonged to a New Zealand chieftain about fifty years ago, is five feet long. The head is hideously carved to represent some idol, or, more probably, the cannibal's god of war; the handle is garnished (?) with more than thirty locks of hair, supposed to have been taken from victims who perished beneath the blows of this terrific war-club wielded by the herculean chieftain. The other is three and one half feet long and is more in the shape of a huge cleaver than a club. The owner of this last is unknown; it was "brought home" some fifty years ago from one of the Pacific Islands. Both are of heavy wood and elaborately carved with the only implements they then possessed—shells and sharp stones.

A near neighbor of Capt. Pease, a whaling captain and a Christian, who died several years ago, once told me that from the deck of his ship while at anchor in one of the harbors of New Zealand, he saw war canoes returning from a raid or a battle, and the warriors gnawing the raw, reeking legs and arms of their slain captives, while the oozing blood trickled down their naked breasts.

What New Zealand and the Isles of the Pacific are to-day is known to all who but casually have watched the progress of missionary work or are familiar with the news of the day. What has wrought this change? Thirty years ago I sometimes heard whalersmen speak disparagingly of the missionaries in the Pacific. I do not remember that they formulated specific charges against them, but they spoke sneeringly and by innuendo. Twenty-three years ago, when residing in New Bedford, I enjoyed the acquaintance of one of the most intelligent, able and successful whaling masters that ever sailed from that port—Capt. Daniel McKenzie, father of Rev. Alexander McKenzie, of Cambridge. Capt. M. praised the zeal and Christian fidelity of the missionaries. He assured me that the feeling expressed against the missionaries arose from the fact that these worthy men looked after the worldly as well as the spiritual welfare of the "natives," and taught them the relative value of the articles used in barter with the whalers, so that it had become impossible for a whaler to exchange an old iron hoop for a canoe-load of vegetables as they had formerly been accustomed to do.

It is too late now to discuss the character of those missionaries in their methods. Most of them are dead and crowned; to-day the Islands of the Pacific rise up and call them blessed.

Boston, 1880.

GENERAL CONFERENCE OF THE M. E. CHURCH.

DEBATE ON TWO SEPARATE HOUSES.

J. M. Buckley, of New York East, said: We are now limited to five minutes, and, consequently, you are very certain, no matter who rises, that he will not make a long speech. On this question of two houses, as submitted by the committee, I propose to make one or two remarks. Whatever be the fate of this proposition, it must be clear that the plan under which the lay representation has been introduced into the General Conference is exceedingly crude and unsatisfactory.

In the first place, the number of laymen in relation to the number of ministers is ludicrously small, when the whole body is considering, is voting, and deliberating together; for there is a majority at least of three-fifths of the ministers; and, consequently, when the ministry and laity sit and deliberate together, and vote as one body, the laity are as effectually under the power of the ministry upon any issue that may be raised, if they do not separate, as they would be if they were at home.

Now, secondly, relating to a separation into two houses, I observe, first, that, from the time of the introduction of lay representation in 1872, down to this hour, a call for a separate vote has been powerfully resisted by various waves of sentiment. In 1872, when Richard W. Thompson, now secretary of the United States Navy, was a member of the General Conference, he called for a separate vote on some question, and a storm arose in the body at that time of vociferation and of every form of opposition that I have ever seen in any body, unless it was in some general political convention. Now, Mr. President, the effect of that was to so overcome and terrify a large number of laymen, that men who wanted a vote by orders, and had declared they would call for it, absolutely covered and turned pale and astounded the laymen who relied upon them by voting no, when they had declared that they would vote yes, to try the principle. In 1876 that same sort of experiment was tried with precisely the same effect, so that men who had instructed a layman to call for a separate vote arose on the Conference floor and astonished that layman by urging him not to press the matter.

Now, we come down to last Saturday, when a separate vote was called for, and the same antagonism ruled throughout the Conference, so that many laymen, who meant to vote for a separate vote, and out of principle too, shrank from it;

but the requisite number called for it, and a separate vote was ordered.

The history of this thing so far shows that no reliance can be placed upon that safeguard, which was put in to make the laymen safe in a critical emergency, although their number was so small. Hence it follows logically that either lay representation is substantially a farce, or that one of two things ought to be authorized—that the number of laymen in the General Conference should be made equal to the number of ministers, or else that some provision for two houses ought to be passed. Whether this provision is wiser than the others, I shall not take the time to say; but that all considerations show that there should be equality of the laymen, on two separate houses, I think I have made sufficiently clear.

B. F. Crary, of Colorado, said: I am in favor of dividing the General Conference into two houses for the following reasons:—

1. Our Church polity, doctrines, and usages are so far crystallized that we need not change rapidly, but only after the most careful study, discussion and deliberation. If this measure will render it more difficult to make changes, it will also make our legislation more conservative and our institutions more permanent.

2. The Anglo-Saxon idea of a government by parliaments or congresses divided into two houses, is the perfection of human wisdom applied to national affairs. Republics have often been overthrown by general assemblies, such as the national assembly of France. Revolutionary proceed from large legislative bodies unchecked by conservative senates or stable first or higher houses, not influenced so much by popular excitement. France, after trying many disastrous experiments in attempting to found a republic, now seems growing into stability with her two legislative houses. Her senate nobly represents conservatism and permanence.

If we were now forming a government for our Church, we would unquestionably adopt the forms now recommended, and have two houses in our great legislative body. Methodism is a growth, and not an invention. Her institutions are necessities springing out of her successes. Two houses in her General Conference would be the crowning glory of her long experiments, and would secure from innovation or overthrow what is essential in her form of government. New States among English-speaking peoples invariably adopt this form for legislative assemblies.

3. The General Conference is now too large for a deliberative assembly. Much of the business is done with too much haste and too little dignity. Out of the four hundred members of this body, three hundred are never heard, except in committees, or in voting when the yeas and nays are called. Distinguished laymen, who have occupied the highest positions in State and national councils, find themselves suppressed in this great assembly. At this time we have a vast amount of business presented from the committees, or maturing in them, and all this must be passed upon by this Conference in the next few days, and must necessarily be done hastily, or not at all. If the Conference were divided, and these laymen were deliberating in their own house, and the ministers in theirs, both would have better opportunities of understanding the business and attending to it with more deliberation. Every one here may have witnessed scenes of confusion in the General Conference that seemed to be the result of excitement about great questions, upon which many wanted to speak. "Many were called but few chosen." If we had two houses, an eloquent layman might argue in one house, and a great minister in the other, at the same time, and yet there would be no confusion of tongues. Just twice as many men could get the floor, and twice as many speak, and in much counsel we would find more wisdom. It is painful to see a layman of eminent ability, modesty, dignity and wisdom, borne down by accumulating years, frantically trying to get the floor, trembling with excitement and screaming at the top of his voice, and then looking around to see some fifteen or twenty ministers with piercing voices and placid mien, all in far ahead of him, and mildly waiting for the president to name the lucky man. It is also very interesting for experienced men, who are elected for the first time to the General Conference, and come here determined to be felt, to find themselves hopelessly hidden, buried, and generally sat down upon in this immense gathering. One month in this General Conference given to legislation on matters necessary to church work would be two months if we had two houses. We would make of every day two days, of every week two weeks, and every question would receive double care and deliberation.

The Methodist Episcopal Church is in far more danger from hasty and ill-considered legislation than from any other peril. We have institutions that ought not to be suddenly changed. There is an immeasurable difference between an institution and an experiment, or between a fact and an inquiry. To treat a venerable institution as one would a mere proposition, would be folly and crime. It is time for us to consider ourselves as really something and some-

body. We have bushels of notions pushed into every General Conference upon every material and immaterial question. We overhaul everything from bishop to class-leader, and from the title-page of the Discipline to the Lord's prayer. "What are you doing in the committee of Revisals?" we asked of a friend. "Putting things on the table," was his reply. The driving of a free omnibus would invite passengers. We dead-head all the world. We need, as a part of the General Conference furniture, an immense waste-basket. Not having that, we must have two sets of millstones so that things may be ground very fine. In a quart mill there is sometimes a crusher that receives and breaks up the crude rock, which is afterwards pounded until it is a fine powder, and then that is forced over aprons covered with quicksilver, which amalgamates with the gold. Now, Mr. President, we need to get out the gold from the rock and sand and dust that come to us, and we cannot grind too fine, nor gather too sedulously.

I am in favor of giving our work all the intense examination possible by interested and responsible laymen, and all the deep, searching, constant care of the whole body of the ministry represented in the General Conference. The late Bishop Ames for many years was in favor of two houses in the General Conference, and the plan will commend itself to our best and wisest men, and the whole Church will have more faith and more hope when this law is adopted.

J. W. McDonald, of Iowa, said: There is a great contrast in all our Methodist legislation to that of our national and State legislative bodies. I want you to think, for a moment, of the many methods they have thrown around their legislation. After having thought of how little we have to check legislation, and how meagre our arrangements are, I want to call your attention to another fact, that we need these guards in our legislation quite as much as in our national and State legislatures. We are men of like passions as they are. We legislate for a greater variety of interests than they, and for higher interests. We legislate without restriction. We are almost perfectly free. They have greater restrictions, and I say we have as great need of them as they. All that can be said in regard to any such restrictions in the national and State legislatures can be said here with greater force.

I think all the codes and rules in national matters go to prove that we ought to have two houses. Another fact is, that this arrangement will facilitate legislation, as illustrated by other churches, and by the fact that we would have less work and smaller bodies. It perfects the provision of the Discipline for a separate vote. Those who originated this matter understood it. They inserted a plan for carrying out that which is imperfect.

This is indispensable on the principle of present representation, and we cannot have a less representation than we have now. We have no estates below us. It is different from our government, for there are legislative bodies all the way down in State, county and city. We have nothing of that kind in our Church. We stand supreme. There is nothing between us and the lowest member of our Church as a legislative body, and, therefore, unless you intend to carry forward legislation by a very imperfect representation, there must be some arrangement made by which we can carry out this present report. I argue that with the increase of our membership, and the increase of our Church, we cannot go on with this kind of legislation.

D. Curry said: I desire to oppose the motion pending. I was the sole member of the committee, who, upon considering this subject, dissented; and therefore I had the glorious privilege of being alone.

My objection to it is, first, that while it is opposed to hasty legislation, if we should attempt to legislate on this now, it would be one of the most crude and hasty acts of legislation on fundamental law that we could consider. We have had no time to consider it. It has not been before the Church. It would be, therefore, precipitate for us to undertake to pass it now, if we had the power, so to do, as, praise God, we have not. This is a fundamental change which must take this house by a two-thirds majority, and go to the annual conferences, and be passed by a three-fourths majority before it can take effect.

The question now before us is, Are we ready to venture this legislation in such a hasty, crude, ill-prepared state of affairs as we are now in? We want to discuss it in the papers, and let the mind of the Church be known.

It certainly is true that two houses cannot do business as expeditiously as one.

That is almost the sole argument in its favor. We cannot get time enough with one house, although we limit speeches first to fifteen and then to five minutes. If there were two houses and a fuller discussion, and the passing between the two houses, it would require to my mind double the time that it takes now. This is one objection that we ought to consider.

There is another matter more serious than all, and that is the concentration of the whole power of the Church at

one great centre, represented by two great heads. That there would be representation in either of these two bodies would soon cease to be a fact. We have a very excellent lay delegation representing no one except themselves, in their own character as men; there is no representation of the laity at all. The laity do not vote for them, but only a few of the official members. When you come to take a representation of ministers of one in forty-five, chosen as we are, with all the influences of personal popularity and unpopularity, and when it often occurs that the same conference sends up two delegates of opposite views by the highest vote, it indicates that we are not representatives, and come here on our popularity. That indicates that one in forty-five does not constitute us public representatives. We must enlarge our plan of representation. We are prepared to say that the method of Church organization coming down from the time of the apostles is by one house instead of two, with the exception of the Church of England and the Protestant Episcopal Church, where the spirit of secularism has come in, and formed a second house.

W. J. Paxson, of Philadelphia, said: I am opposed to this report. First, because there is no demand for the change from the Church, or from the laymen themselves, nor has any such demand been made on the floor of the General Conference, or brought, so far, from the Church asking for such a change.

I am opposed, in the second place, because there is no need for the change; because the ministry and laity of our Church have no separate interests; because we are one body, having indeed different positions and separate functions, but a common interest; and whatever recommends or advocates an opposing interest introduces a wedge to divide the Church.

I am opposed to the change, in the third place, because it is without any analogy. There are two houses in the Episcopal Church, but there it is founded on their theory of a third order, and the upper house is the House of Bishops, while the clerical and lay delegates sit in one house as we sit here.

I am opposed to it, lastly, because, instead of accelerating it, will retard legislation. We shall have to go over the same ground in both houses, and it will take twice as long.

J. D. Taylor of Ohio, said: You see, gentlemen, how difficult it is for a layman to get the floor. Although I belong to a profession that is known all the world over for its modesty and piety, I find it exceedingly difficult to get the floor. [He is a lawyer.] Now the very objection that Dr. Paxson makes to this provision, is one of the strongest arguments in its favor. It was the deliberate judgment of the committee, composed of thirteen persons, with the exception of Dr. Curry, who did not even vote against it, after a very careful examination and investigation, that we could do more business in less time with two bodies than we can in one.

A very careful comparison has been made between the deliberations of the last General Conference and the last general convention of the Episcopal Church, an abstract of which was in the hands of our committee. It showed that the last general convention of the Episcopal Church in twenty days did more business and spent more time in discussing important questions, passed upon more reports, and made more provisions in relation to the Church than our last General Conference did in twenty-seven days. This was because, as Brother Crary said, two men are speaking at the same time, and two bodies are at work at the same moment. Therefore, I deny that it would require more time.

Here is an important thing. I think the Methodist Episcopal Church is in peril.

The most important legislation affecting two millions of the community can be passed here under the spur of the previous question, and become the law of this church in a single moment. In the little State of Rhode Island, which you can cover almost with your hand, they would not permit such laws to be passed without there were two bodies. Besides, they had the veto power. Here, over and over again, the will of the body is defeated. We voted to consecrate the bishops in St. Paul's Church, but, by a single suggestion, they were consecrated here. So I think that the welfare of the Methodist Episcopal Church demands that we shall have more mature deliberation.

We have lying upon the table at this very moment a number of matters to which the attention of this assembly has not been called, which may be brought up within a single hour and passed, and become the law of the Methodist Episcopal Church. You can see how a man like Dr. Buckley can speak and thrill the audience, and another brother will demand the previous question, and the thing becomes a law, and the matter has not been before the body fifteen minutes. I tremble in view of the history of the Methodist Episcopal Church being despoiled by some such thing as this.

K. P. Jervis, of Genesee, said: I call the attention of this General Conference to the fact that our venerable Dr. Curry is for once in error when he

[Continued on fourth page.]

GENERAL CONFERENCE OF THE
M. E. CHURCH.REPORT OF THE WOMAN'S FOREIGN
MISSIONARY SOCIETY.To the Bishops and Members of the General
Conference:—

DEAR FATHERS AND BRETHREN: The Woman's Foreign Missionary Society for the last seven years has been known to the churches at home and among the missions abroad. It has steadily adhered to its first purpose and permitted no other cause, however brilliant in its promise of favor or success, to divert its energies or divide its attention. Limited as it has been to voluntary service and restricted in its source of supplies, its steadfast adherence to its original aim—the conversion of women of foreign lands—has doubtless been a chief element in the success it has achieved.

With the advice and consent of the parent board it has undertaken the support and supervision of all work for women within the missions of the Methodist Episcopal Church, and on each return of our Bishops from their annual visits to distant fields, the society is called to enter new openings that need the labors of its missionaries.

This younger sister of the Church family was called into existence by the necessity for entering the doors opening into the zenanas of India, and since its inception in 1869, has built, purchased and sustained three orphanages, three hospitals, ten dispensaries, thirteen boarding schools and eight homes for missionaries. Fifty-two single ladies have gone out as missionaries, nearly 200 native teachers and Bible women have been employed in disseminating Christian truth, and numerous day and Sunday-schools, superintended by the wives of missionaries, have been established and supported in all fields. For the maintenance of these enterprises \$590,966.36 have passed through the treasury.

The society comes before the General Conference for the third time to present its quadrennial report. Since May, 1876, \$278,874.54 have been raised through the efforts of this organization, \$31,000 of which have been used in buildings, for construction, additions, or purchase; twenty-six single ladies have been sent to foreign fields, and it is now supporting the work of twenty-four members of the parent board among the heathen women. Two thousand two hundred and ninety-one auxiliary societies, comprising 60,269 members, attest the vigor with which the interest in foreign missions has been extended among the women of the Methodist Church. The organ of the society, the *Heavenly Woman's Friend*, has a circulation of 15,556 subscribers, and has met all expenses from its own revenues, no contribution from the funds of the Society having been applied to it in the eleven years of its existence.

The first work adopted by the Woman's Foreign Missionary Society was the Girls' Orphanage, in Bareilly, in India, and this institution now gives entire support and education to 300 girls, of whom 130 are under eight years of age. The most impressive record of the Orphanage is that nearly all the Bible women employed in the North India Conference were taught and nurtured here. The hospital in Bareilly was the pioneer of women's medical work in Asia, and is one of the most important factors in the elevation of women in India. Dispensaries in the larger towns, normal schools in Lucknow and Cawnpore, two houses of refuge, another orphanage in Poore, seven boarding schools, more than 100 day schools in the cities and villages, and numerous Sunday-schools, are agencies by which more than 2,000 girls are brought under Christian instruction. Besides this work, 300 zenanas are more or less visited, reaching at least 8,000 women. This large number of women under religious influence and teaching cannot fail to make a profound impression upon the future of any country.

In China, the society employs eleven missionaries. Two are declaring the gospel of love through hospital ministrations at Foochow, and two others have labored for many years in the boarding school, from which about thirty girls have gone out as Christian wives and mothers into Chinese homes. Besides the day-schools, in the different districts, a training school for Bible women has been recently started to secure the greater efficiency of native workers. In the city of Peking, the hospital built seven years ago by this society is still in operation, and a large boarding-school and two day-schools are scattering the light. In this North China Mission has occurred, in the woman's work, one of the most remarkable openings in the modern history of missions. The viceroys of China, the second person in rank in the empire, resides at Tientsin, and in a recent illness of his wife, Lady Li, Miss Dr. Howard, the medical missionary at Peking, was sent for. She remained five weeks in the palace in attendance upon Lady Li and the wives of other government officials, and has now taken charge of the woman's department of the hospital, built by the viceroys originally as a temple in memory of his predecessor, but now turned over by him to Dr. Mackenzie to be used for the above purpose. There is great need of re-inforcements in the woman's work in North China.

Kinkiang, in Central China, has, under the auspices of the woman's foreign work, one of the most successful schools in the empire. Fifty girls are under instruction, and a lady physician has charge of a dispensary.

In the city of Mexico the orphanage has fifty children under training, whose improvement in morals, manners and intellect evinces the faithful care bestowed upon them. In Pachuca more than seventy girls are gathered in a school built by this association, and Bible women in Guanajuato, Puebla, Amecameca, Mecca, as well as in Mexico City and Pachuca, are carrying the Scriptures from house to house. For five years two missionaries have labored in a large and influential

school in Rosario, South America, and a Christian Spanish woman has been employed for two years as a teacher in Montevideo.

In Japan, three stations are occupied by the agents of this society—Tokio, Hakodati, and Nagasaki. In Yokohama, since the death of the missionary, the school has been under the supervision of a member of the parent board. In Nagasaki the ladies have been established, so recently that they are chiefly engaged in the study of the language, though a few pupils are receiving instruction. In both Hakodati and Tokio fires have devastated the cities, and greatly retarded the progress of the schools. A new addition to our beautiful school-house in Tokio had been used less than a year, when in a few moments the whole was laid in ashes—school property, furniture, personal effects, everything destroyed. But with a cheerful courage rarely surpassed, the ladies found another house in the Japanese quarter of the city, where they gathered the children and are maintaining the school until the completion of another building upon the former site.

In Africa the woman's work of the Methodist Church for years was confined to a girls' school in Bassa; but in the last fourteen months two lady missionaries have sailed for Liberia, and a native school is in operation among the Kroos in one of the suburbs of Monrovia. In Bulgaria and Italy from eight to ten native Bible women are supported, who go from house to house reading the Scriptures, holding religious services, and gathering the children into Sunday-schools.

The efficiency of the Woman's Foreign Missionary Society is due largely to the care taken in the selection of candidates; for, although not resulting with equal satisfaction in all cases, yet nearly all the women sent out by the society have been of exceptional ability, and the Methodist Episcopal Church has taken the highest rank in woman's work in the East.

In thorough harmony, and under supervision of the parent board, finding its supplies in the corners and by the hedgerows in the home fields, it has shown itself capable of adjustment to all the exigencies of mission work in foreign lands; while the success which has attended its efforts in aiding and enlarging work already established, as well as the efficiency which has characterized operations peculiarly its own, attests the wisdom of the system given it by its originators.

Not only in heathen lands has the influence of the Woman's Foreign Missionary Society borne fruit, but the Church in America is richer to-day in broad and intelligent women, capable and ready to carry forward various benevolences which in increasing numbers are every year committed to their charge.

There has been developed an administrative ability, an acquaintance and sympathy with the requirements of the kingdom of Christ, an understanding and grasp of all moral and religious interests of great importance to the Church. The summons to this work came to those who recognized that it meant for them a wide departure from established customs, but the lessons of sacrifices and obedience learned in its duties have brought into active service some of whom perhaps Jesus will not be ashamed to say: "Behold my mother and my brethren, for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

Respectfully submitted,
L. A. ALDERMAN, Secy., Northeast branch.
H. B. SKIDMORE, " New York "
S. L. KEEN, " Philadelphia "
J. F. WILLING, " Northwest "
LUCY E. PRESCOTT, " Western "
E. T. COWAN, " Cincinnati "
ISABEL HART, " Baltimore "
HARRIET M. WARREN, Chair. Gen. Ex-Com.

ANNIE R. GRACEY, Secy. Gen. Ex. Com.

Correspondence.

FROM NOVA SCOTIA.

Two or three annual conferences of the Methodist General Conference in this Dominion have met since last I wrote for the HERALD. Of these the transfer committee ought to hold a principal place. Unfortunately it has been found next to impracticable to make arbitrary transfers in the face of numerous established principles and customs in our ecclesiastical government. So much of individual and confessional privilege comes up when any suggestion is made in the direction of moving men from Conference to Conference, that the hands of representatives to the transfer committee are virtually tied hopelessly. All can see the necessity and apparent advantages of a free interchange between Conferences (in fact, one ostensible object of union was to effect this), but no attempt has been made thus far to experiment upon any arbitrary scheme; the transfers have been merely those of convenience, such as exchanges direct, or the locating of supernumeraries and officials to suit their precise centre of existence and of missionaries to their fields of labor. A new constitution for the committee was introduced at last General Conference, which seemed to promise a change of base; that, however, has proved, like its predecessors, a text simply for debate. Not a solitary transfer, that can be called such, has been made this year.

There are two general committees for publishing interests, or rather the General Conference committee is divided into a western and an eastern section. The latter met at Halifax a week ago, and has resulted in important official changes. Dr. Pickard, at the end of one year, retires once more to a supernumerary relation. He was, as our readers were informed at the time, re-elected to the office of book steward, after an interval of six years from the period which had closed four years in the same relation. Our commercial depression, which continues to rest heavily upon all business enterprise, and his

advanced period of life—he is bordering on seventy—have doubtless led him to seek needed repose. You, Mr. Editor, have knowledge of Dr. Pickard's mental and moral character, as he was, I believe, your fellow student. We have always regarded with some degree of pride his standing among the scholars of his acquaintance, and he will carry with him into retirement an appreciation of the respect always accorded to him by his brethren. He has done an immense amount of hard mental work. Few men live to endure the strain of intense, continuous and systematic application through which he has passed. His chief traits of disposition have been admirable gifts of organization and indomitable purpose.

He is succeeded by Rev. Stephen F. Huestis, who has just completed a successful pastorate in one of our principal charges. Mr. Huestis' health has inclined him to yield to the solicitation of his brethren in accepting this serious responsibility. He brings a full share of tact, energy and systematic habit to his new office.

There has also been a new election to the editorship of the *Westleyan*. Rev. D. D. Currie entered office at the same time with Dr. Pickard. He had written considerably on two or three subjects, and hence was not without literary experience. It was soon discovered that Mr. Currie's tastes and instincts lay in the direction of the pulpit and platform, to an extent which rendered editorial work less inviting to his mind. Not that he has failed to write clearly and forcibly; but he had a better element. He has accepted an invitation to a charge in the city of St. John, N. B., which he had previously been successful pastor for three years.

Our prospective editor is Rev. T. Watson Smith, known as the writer of the first volume of "The History of Methodism in Eastern British America." I see by a local print that he is at present sick in his native village—suggestive of the only apprehension which may be felt as regards his coming duties. Mr. Smith wields a quiet, steady pen; is a clear, sensible writer, a devoted Methodist, and a good man. Were his health perfect, the summary of his qualifications would be complete.

The year in the Eastern Publishing House has not been financially successful; the outlook a year ago gave no promise that it would be. Like ourselves, and all American people in fact, we must be content to await the turn of the capricious tide of fortune.

Our relief and extension movement has reached a sum total of \$112,000. This falls but less than a third short of the highest figure aimed at. It will be an immense relief to our officials in the missionary department, and tend to fill the connection at large with new hope and ambition.

We congratulate you on the choice of your new bishops. Our prayers and solicitude were with you in this particular, as we have long ago been brought to regard the Methodist Episcopal bench among the most illustrious institutions of Methodism. From what we know of those recently elected, our confidence remains fixed in the permanency and progressiveness of your cause.

A. W. N.

FROM WASHINGTON (1).

Every citizen of the United States must feel a glow of pride when he sees the beautiful capital of our nation. Now when our parks, diagonals, and reservations are clothed in their fragrant, flowery and fresh green spring attire, to drive over our smooth clean streets and watch the busy crowds that throng past in every direction, reminds one of those beautiful fairy tales of childhood, when rippling fountains, flowery meads and glittering cities sprang up at the nod of some genii. No wonder those who have been absent for the three past years should inquire, when they land in our city, "Where am I?" But cities, like republics, are often ungrateful, and the man who did most to beautify our city—"Boss Shepard"—has gone to Mexico (poor man!) to seek anew his fortunes in that southern land.

The most beautiful and imposing building in our city is the new State and War departments, the completion of which is now rapidly going forward. This magnificent structure is situated at the junction of Executive and Pennsylvania Avenues, the west side fronting on Seventeenth Street, the north side on Executive Avenue, the east side on Pennsylvania Avenue, the south on Babcock Lake. The dimensions are 260x340 feet. The entire front on every side is adorned with columns of smaller dimensions than any of our other public buildings, and they are far more beautiful.

The reception-room where our Secretary of State receives our guests, both from home and abroad, is in every way worthy of admiration. The ebony furniture is upholstered with Russian red. The Persian rugs with their rich hues yield to the pressure of your feet as if they were formed of down. The cobweb curtains do not at all obstruct the lovely view of the river from the numerous and lofty windows. The secretary's private room is furnished with light mahogany upholstered in light leather. The assistant secretary's room is furnished with dark mahogany upholstered in dark leather.

An elevator lands you on any desired floor; you simply express a wish to rise into the War department; the political wire is pulled, and up you go without the least exertion on your part. There are now in the library 26,000 volumes; the room has capacity for 50,000. In the library is the silver vase presented to Commodore Hull by the citizens of Philadelphia in commemoration of his gallantry in bringing to action the British Frigate "Guerrerie" in the war of 1812, when he was in command of the U. S. Frigate Constitution. There are also here the sword and pistols presented by the citizens of Connecticut to Commodore Hull for his bravery. The silver vase is large and beautiful, chased and inscribed. Its proper place would be in

the Navy department, but Mrs. Hull, at her death, bequeathed all of the Commodore's mementos of honor to the War department, with the express injunction that they should never on any pretext whatever be given to the Navy department. Some discourtesy was shown Mrs. Hull while on one of the vessels. She appealed to the Navy, but did not receive the redress she thought requisite; therefore she gave the silver to the War Department to hand down to posterity.

We see the light in the tholus each night, and so we know that our lawmakers are still there in the Capitol, although their minds and energies may be concentrated at some distant point, where the competition in presidential manufacture runs high, and at a rapid rate.

At the Metropolitan M. E. Church, our Wednesday night prayer-meetings are increasing in interest. Each week our large parlor is full to repletion. Dr. Baer seems imbued with the spirit of love; it spreads from heart to heart, and we can truly say the Lord is with us.

L. E. DEANE.

FROM WASHINGTON (2).

In the HERALD of May 6, there is an interesting article on "Washington Revisited," by Rev. Mark Trafton, D. D., which is a correct description, as far as it goes, of a discriminating and graphic writer. After we had read the article, we again looked at its heading, and thought a better and more suggestive one would be "Washington Revisited;" for certainly there is no city in America that has undergone such a wonderful change during the past fifteen years; and it will take many efforts of the gifted pen of Mark Trafton, and scores of others, to describe us and our remarkable city "just as we are."

It is no wonder that a stranger is astonished at the vast improvements here, especially one who knew Washington during war times only; and it is no wonder that he asks, "Where am I?" for he would have to reside here weeks and months before he could get the proper run of things. The city has grown so much, the streets are so broad, smooth and elegant, and many of the buildings are so magnificent, that Washington of to-day is a new, or revised, city. Boss Shepard, referred to by Dr. Trafton, had his day, and his faults, too, but he laid his impress upon this capital, as did Jeff Davis upon the dome of the Capitol; and while he beggared thousands, and drove them to the poor-house, he gave others a chance to become millionaires, though he failed at this point himself, and has fled from the city, regretted by none; while his monuments are behind him, in elegant buildings and straight and costly streets, not equaled in the world, including Paris.

In fact, Washington is the western Paris, and it has very much to remind us of that gay centre of fashion and vanity. The engineer that planned and devised it was a Frenchman. While it has plenty of shanties still, they are gradually disappearing, and making way for large edifices; but the muddy streets, cows on the commons, and hogs roving about, are sights to be seen no more.

If our good Brother Trafton is coming again to this once famous city for distances—but now magnificent for streets, hotels, etc.—there is a more direct and enjoyable route than the one by which he came, and it will be pleasanter in summer, and cheaper, too. If he will take one of the Baltimore steamers to Norfolk, he can visit that city and Portsmouth. Then he can make another station at Fortress Monroe, and be the guest of a Methodist Brother named Phoebus, who keeps the Hygeia Hotel, and knows how to keep preachers, too. After getting inspiration from the surroundings, visiting Hampton, and seeing the scene of *bellum* events, and the spot where the Merrimack and Monitor came in contact, *et al.*, he can get a round trip ticket from these latter places for \$1.50 to this city, which will entitle him to a sail of hundreds of miles upon the Potomac. Thus he will obtain materials to write many readable letters from this old South. Then, if Congress has adjourned (and they say it will the end of this month), he will find the hotels very glad to get him at reasonable rates, and as good ones as those he named. If his friends on G. Street are out of the city, he will find good Methodist headquarters at Sister Calk's, who keeps the Metropolitan, and is a leading member of Metropolitan M. E. Church, where President Grant used to worship, and Drs. Newman, Tiffany and Eddy used to preach.

The weather is hot, the city is crowded, Congress is still in session, and everything is lively and gay. The churches are all striving to hold their own, and that is about all. "Are we a nation of thieves and gamblers?" That question has been asked before; and if Washington represents the nation, we fear that the gambling, betting and dissipation at boat-races and horse-races this week would oblige us to reply in the affirmative. Our Sabbaths are not sacred here.

R. R.

May 20, 1880.

THE ONLY PANACEA.

BY S. M. PALMER.

It is refreshing and consolatory to hear the oft-repeated conviction that the need of the hour is for our beloved Methodism, is that the machinery be somehow put in better working order than has been remodeled extensively, much less largely superseded by new or different running gear. Exactly as the grandest steam-engine in the world be idle, motionless and useless in all its glistering and shining beauty, without the propelling power that ought to be within, so our hitherto grand, glorious and God-inspired system of religion, without the "fire in the bones," the "touched hearts," the being "turned into another man," the hearts of individual members being "strangely warmed" and continuing so, will be motionless and unit to accomplish its designed purpose.

Any legislation that will lead to an addition of more steam, even at the risk of bursting a boiler now and then, we may, therefore, hail with delight. Success—just as at a certain time during our late war—is an absolute necessity. Where is the Grant who will fight it out on this line at any cost? How shall the militant Church be duly inspired? The windows of heaven are ready to open. Are the conditions on which uncontrollable blessings will descend, difficult or grievous? Not so. Let each preacher and layman recall the many times they have sought God and been quickened, revived and refreshed, as giants filled with new wine.

It is, then, for each one personally to get up steam, to "stir up the gift that is within them," to "awake out of sleep," to "strive earnestly," to run the race set before them, to press toward the mark! O Lord, revive the Methodist Church! "All our springs are in Thee."

Have we not as a Church been for years leaning too much toward Antinomianism? The holy Fletcher found it necessary in his time to write hundreds of pages against this plausible yet false doctrine—the believing on, and trusting in, and leaning toward Christ without doing anything. He declared that there are two justifications—that we are at first justified by faith, but at the last, in the great day, by our works, quoting Scripture at great length to show that finally we shall be by our works justified, or by our works condemned.

It is not to the disparagement of either that faith or works must be exalted; there is not the least conflicting between them; they act most sweetly and harmoniously together, but it is a nice thing to give due prominence to each. Nothing but the teachableness of children and the humility of Jesus will make the Church perfect in both faith and works.

Milford, Pa.

SOUTHERN SKETCHES.

BY EDWARD S. ELLA.

IV.

It has, of late, been characteristic of Southern communications that they speak in glowing terms of the advance of the colored race in the path of improvement and civilization. So general has been this feature, that Northerners have, in many cases, fallen into error in forming their opinions of the condition of things in the South. A traveler through the Southern States, who is entertained by Northern teachers of freedom, and who makes up his mind concerning the state of the negro from what he is shown by his hosts, is naturally impressed with the rapid progress which seems evident. Such a one, in order to correct his views, should settle in one locality, until, by mingling with all classes of the race, he sees every phase of their character and condition. While the number of negroes who avail themselves of educational advantages is large and constantly increasing, the great majority of the people are still wandering about in ignorance, and seeming to have no desire to better their condition. In spite of all which has been done in the last ten years, the need for missionary work in the South exists as strong as ever. In Jacksonville—a city so largely Northern in its element, and well provided with free colored schools—colored people are more favored than in most Southern cities, and hence the scenes which I witnessed there will illustrate none too forcibly their need of further instruction and civilization.

I had long desired to visit a colored meeting, and accordingly one Sabbath evening I started out in search of a church. I had gone but a little way, when I heard a strong voice engaged in what seemed a powerful exhortation. I followed the sound, and a half-mile walk through the sand brought me to the house of worship. It was a barn-like edifice, apparently built for the climate, for through the cracks in the wall I could see the dim lights within; on a pole near the door hung a small cracked bell, which every Sabbath called the dusky worshippers to the house of prayer. Inside, the scene was even more cheerless. As soon as I was seated—on a bench without a back—and had become accustomed to the dim light, I looked about me. The walls and roof were innocent of either paint or plaster, and from the rafters were suspended five smoky kerosene lamps. The pulpit was the only article of furniture which had been honored with a coat of paint. Behind it stood the preacher, and behind the preacher sat two other brethren who assisted in the service. Beneath the pulpit, on either side of the altar table, sat respectively the steward and treasurer of the society. The church was crowded with a motley assembly. In the wing-benches sat the gray-headed fathers of the church; directly in front of the minister were the matrons; while the seats behind them were occupied by dusky maidens arrayed in gorgeous apparel, who divided their time between the speaker and the spruce-looking young men who sat on the side benches. A few white people, who had dropped in as spectators, completed the audience.

I arrived too late to hear the sermon, but listened to the closing prayer in which the elder prayed with great fervency that this might become "the fastest-class church on the city." A hymn was then sung, the minister lining the words; after eight stanzas had been sung the audience was considerably augmented by white people from neighboring churches, and the proper time for the collection had arrived. The minister prefaced his announcement of this fact by a reprimand to some white person who had put in a bogus

quarter the week before—"what wouldn't pass in any bar-room," the minister said.

After all such deceivers had been assigned to a warmer place than Florida, the collection was begun. The pine table which stood in the altar, was pushed to the front of the platform; the treasurer arose from his seat, and took his stand at one end of the table; the steward, whose elbows protruded through a tattered linen duster, stood at the other end. In the audience the scene became one of activity. Every white visitor was singled out by some colored woman who hastened through the crowd to attack her victim. I was buttonholed by a bent-over old crows who was strongly perfumed with tobacco smoke. I gave her a dime, and with a "God bless ye, honey!" she hastened away to deposit it on the table before the steward. He pounced upon the coin, held it up to the light to discover its denomination, and then passed it over to the treasurer who deposited it on one of two piles and entered the amount in his book. Had I been a woman, it would have been added to the other heap, as the male and female offerings are kept separate, and announced individually at the close of the service. The collection occupied fifteen minutes, and the time was filled with songs in which all joined with spirit. The benediction was pronounced, but the service was not completed.

I had been privately informed by a brother who sat next me on the seat, that the ceremony of dismissal was gone through with to clear the church of many who were not interested in the "spiritual" meeting which was to follow. As the room began to grow quiet again, I grew interested in the proceedings. The elders left the pulpit, and joined the two official members in a row just inside the altar rail. Then the minister announced a brotherly "hand-shaking," upon which the singers struck up, "I'll leave you in de hand of de Saviour," beating time to the music with their feet, until the floor shook as beneath the tread of a militia company. Forming a body in front of the altar, they gradually pushed back the front benches, and passed around among themselves, wringing one another's hands, and always beating time to the music. In a few minutes the dense body began to open into a circle, in the centre of which two or three of the most enthusiastic took their places. All were so taken up with their ceremony that they took no notice of their white visitors; and leaving my seat, I pressed close to the front. From simply beating time with their feet, they had fallen into a shuffle, and were sliding about, resting their weight at first on their toes and then on their heels. The excitement increased; the tune was changed; and then, as they sang another lively air, they added the clapping of their hands to the already deafening tumult. Great drops of sweat rolled down their faces, and they seemed in an ecstasy of joy. They continued in this way until they were nearly exhausted; then the sexton began to turn out the lights, and the worshippers reluctantly left the building. I went home, and, to my surprise, found that it was midnight.

The world's eye sees but little beauty in the crown of thorns, and is unable to perceive the grandeur of the faith that accepts the sorrow of the heaviest cross for the sake of the Christ it cannot see. There are, indeed, flashes of spiritual glory, beaming now and then from the Christian spirit in its agony, that are too bright to be concealed; but usually the mass of men are unable to hear the undertone of heavenly music that thrills through the cry of Christian sorrow, or detect the robes of the heavenly palace beneath the garments of great tribulation.—E. L. Hull.

Our Book Table.

Harper & Brothers add to their beautiful and cheap library editions of the standard modern and ancient histories, THE DECLINE AND FALL OF THE ROMAN EMPIRE, by Edward Gibbon, with the valuable editorial notes of Dean Milman, M. Guizot, and Dr. William Smith, in six volumes. These volumes are published on the paper, with broad margins and neat leaves, gilt top, and are very handsomely bound in muslin, with title in white. The clear type and general elegance of the work, as well as the moderate price at which they are sold, will make this the favorite edition for public and private libraries. Amid all the separate histories of the period covered by this English classic, and despite the technical thrusts at a Christian's unhappily represented by a worldly and immoral church, this eloquently written record of the origin, progress and fall of one of the world's great nations has held its supremacy, and retained not only its place in all considerable libraries, but still secures it ready and delighted readers. As elaborately edited by its noted annotators, its objectionable features are largely divested of their injurious power.

J. B. Lippincott & Co., Philadelphia, publish, in a duodecimo of 178 pages, THE FABLES OF GODS DEPOSED IN THE BIBLE. Translated from Selden's "Syrian Deities," by W. A. Hauser. The original work from which this book has been compiled was a curious treatise written in Latin in 1617, in which was gathered with much painstaking all that was known of the pagan deities referred to in the Scriptures. It is a quaint and interesting treatise, illustrating portions of the Holy Writings, and showing the moral condition of the most advanced heathen nations at the time the Hebrew Scriptures were written and collected. A short and interesting biographical sketch of the eminent scholar and lawyer who wrote the original volume is given.

Lee & Shepard publish, in their Lake and Forest Series, by Capt. Charles A. Farrar, EASTWARD HO! or ADVENTURES AT RANGELY LAKES. The incidents, which are very amusing and attractive to young sportsmen, are the slightly disguised real adventures of a party of Boston lads among the noted fishing lakes in Northern Maine. The volume will be read with pleasure by those who have to stay at home, as well as by those who are hoping to try a similar experience themselves.

Lee & Shepard also publish THE YOUNG FOLKS' BOOK OF POETRY. 16mo, price

Macmillan & Co. publish, in a 32mo form, THE GATE OF PARADISE; A DREAM, Easter Eve, from the third London Edition. It is a touching vision of the resurrection, and will bring comfort to hearts and homes out of which this hood has been borne to heaven.

Oliver Ditson & Co. publish, in a 32mo form, THE GATE OF PARADISE; A DREAM, Easter Eve, from the third London Edition. It is a touching vision of the resurrection, and will bring comfort to hearts and homes out of which this hood has been borne to heaven.

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The Sunday School.

SECOND QUARTER. LESSON XI.
June 13. Matt. 28: 9-20.

BY REV. W. O. HOLWAY, U. S. N.

AFTER THE RESURRECTION.

I. Preliminary.

The crucifixion occurred on Friday. The sunset of that day was the beginning of the Sabbath (Saturday with us), a "high day" in the passover ceremonies. It was customary to put away all defilements and signs of mourning, and the priests therefore requested Pilate to hasten the death of the victims and remove the crosses. The *crucifragium*, as it was called, was accordingly ordered—the breaking of the bones of the legs with clubs or breakers. This was done to the thieves, but was found unnecessary in the case of Jesus. It was discovered that he was already dead; but, to make sure, a spear was plunged into his side. His body was given to Joseph of Arimathea, a rich man, and, though a member of the Sanhedrin, a secret disciple. He dejectedly in linen with spices and unguents, and laid it in his own new tomb, in a garden close by, postponing the final ceremonies until after the Sabbath (Saturday). In this loving act was joined by Nicodemus. A heavy stone was rolled in front of the sepulchre to close it, and priestly suspicion made everything secure by having the stone sealed, and a guard of Roman soldiers posted.

II. Introduction.

Cold and still in Joseph's rock-hewn tomb lay the Prince of Life with the seal of death upon his brow. The wounded limbs and pallid body were swathed in linen, and a napkin had been folded round the face and head. He had power to lay down his life. He had said, and he had power to take it again; but there was no sign of returning life as the hours sped on, no flush on the cheek, no flutter of the heart. Had the disciples been permitted to pass the guard, and unseal the stone, and enter and gaze upon the prostrate Lord, it would only have intensified their despair. Jesus was dead, and that ended all with them. He was dead, and a night had passed, and a day, a wretched day, and another night had closed down upon them, and the women had prepared their spices, and there was nothing left but to bury Him and go back to their former avocations.

But ere the gray streaks of the third day's dawning had been seen in the east, there was a movement in that closed sepulchre. Calmly, as if waking from sleep, He that was dead arose, and folded neatly the cerements of the grave and laid them in their place. Simultaneously with His rising the earth throbbed and quaked as in exultation, and heaven sent down two flaming sons of light to unseal and unbar the grave for the Risen One to emerge.

The frightened soldiers were palsied with fear, and the angels took their place to guard not a sealed but an open tomb. The faithful women were the first to come, groping their way in the darkness, and inquiring anxiously among themselves, "Who shall roll us away the stone from the door of the sepulchre?" They found their difficulty more than solved when they reached the spot. No need of spices or unguents, for the grave was empty, and angelic sentinels watched it who bade them go and tell the disciples of a Risen Lord, who would meet them in Galilee. They hastened away with joyful and yet trembling hearts, and on the way Jesus met them. They saw the form of Him who had been dead. They heard His voice, speaking, in well-remembered accents, the greeting, "All hail," and they fell at His feet and clasped them in speechless awe and unutterable love. "Fear not," He said to them; "go, bid my brethren that they depart into Galilee, and there shall they see Me." Meantime the guard had carried their tale of terror to the chief priests and elders, and the Sanhedrin had been hastily convened for consultation. But the course seemed open to these "unverbal hierarchs," and that was to condemn their villany by resorting to bribery and lies. The matter was to be hushed up. The soldiers were bought with money to utter the base falsehood, to case the events of the night should become public, that the disciples stole the body of Jesus while they slept; and the priests promised to secure them from punishment if the story came to Pilate's ears. Never did a falsehood have such a tenacious life. It was whispered about among the Jews in third centuries it was the common and received report, and it has been strengthened by centuries of unbroken belief among the Jews.

A second meeting with Jesus is recorded by Matthew—the meeting with the eleven, and probably with "five hundred brethren at once," on the Galilee mountain. Here they worshiped Him, though "some doubted," and retained His last commands. The disciples were commissioned to go forth and tread the Judean boundaries and disciple all nations, baptizing them into the name of Father, Son and Spirit, and teaching them to obey the precepts and doctrines which He had left behind as a precious legacy. The warrant for this commission was based upon Christ's supreme authority: "All power is given to Me in heaven and on the earth." And the encouragement to execute this commission faithfully was drawn from His personal presence with His Church: "Lo! I am with you always, even unto the end of the world."

Verse 8. They departed—the women who came early to the sepulchre for the purpose of anointing or embalming the body of Jesus, they were Mary Magdalene, Mary the sister of James, Salome, Joanna, and others. They found the stone rolled away, and the tomb empty. They were first at the sepulchre, and were therefore made the first messengers of the glad tidings to the disciples.

Verse 9. Go ye therefore—addressed not to the eleven alone, but to the disciples generally. Teach—more correctly, "make disciples of." All nations—the religion of Christ is to embrace the world in its universality, and propagate its doctrines among its converts irrespective of national boundaries. The Jewish faith was local, stationary,

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"All power is given unto Me," Go, therefore, and—subdue? Not so, the power of the Lord is to bring men to the knowledge of the truth, to work on and in their hearts, and lift them up to be partakers of the divine nature; and, therefore, it is not "subdue," but "make disciples of" (Alford).

Verse 20. Teaching them.—As the great work of discipling the nations and communicating instruction was to embrace the whole world and last until the end of time, it follows that this commission necessitated the office of the Christian teacher or minister. The eleven apostles were plainly inadequate to perform the great duty, and could not be left to deservatory efforts. All things commanded—under the substance of what must be taught is distinctly stated—the doctrines and precepts of our Lord, nothing less and nothing more, and these to be continually impressed. Lo, I am with you always—a promise full of encouragement. Jesus is ever present in His Church, walking up and down in the midst of the seven candlesticks, proffering all needed grace and strength. "I know Thy works," says the Lord, "and thou art faithful; and I will be faithful to thee, and thou shalt be faithful to Me." (Rev. 2: 19).

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Verse 2. Jesus met them—not His first appearance, which was to Mary Magdalene (John 20: 2). Matthew records only two appearances—the second, which is the one in our lesson; and the eighth, which was to the eleven on the mountain in Galilee. All hail—a salutation of congratulation. Held Him by the feet.—Their joy was so great that they threw themselves down before Him in a rapture of reverential love and gladness, and clasped His feet. Worshiped Him—a permitted and acceptable act; but an act which no disciple or mere creature, even though he be an angel, may permit for a single moment.

Schaff attempts to harmonize the conflicting accounts of what occurred on the morning of the resurrection, as follows: "Three women start for the sepulchre early on Sunday morning (Mark 16: 1; Matt. 28: 1), followed by others bearing spices. These three, finding the stone rolled away, are differently affected; Mary Magdalene starts back to meet the male disciples, who are also coming (John 20: 2); the other two women remain, approach nearer, and see one angel sitting upon the stone (Matt. 28: 2-7). They go back to meet the other women coming with the spices. While all are absent, Peter and John come and find the tomb empty (John 20: 3-10). Mary Magdalene returns, sees two angels in the grave (John 20: 12), and, turning around, sees Jesus (His first appearance), and takes the two angels standing (Luke 24: 4). One of whom was sitting on the right side of the tomb entered (Mark 16: 5). As they go back they meet the Lord (second appearance)."

Verse 10. Be not afraid.—He looked the same, and yet different. His presence caused them joy, and yet put them in awe; perhaps, too, they dreaded to lose Him again after their dreadful experience of privation and hopelessness during the last three days. My brethren—the first use of this tender appellation on the part of Jesus to His disciples. Though they had "all forsaken Him and fled," He accounts them still as His followers, and something more—His brethren. Galilee.—The disciples were disposed to tarry in Jerusalem, to mourn for their departed Lord. He directs them to leave the crowded city and meet Him in the Risen One, in the comparative seclusion of Galilee.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, JUNE 3, 1880.

There was considerable effort to secure the adjournment of Congress with the close of last week. The Republican members desired to be relieved, that they might devote themselves to the presidential convention in session this week in Chicago. The appropriations for carrying on the government were brought forward with some vigor, but it was soon made to be evident that the Democratic party had no intention of adjourning until after the Chicago nominations were made, when opportunities will be offered in Congress to circulate, at government expense, political speeches as electioneering documents. But little save absolutely indispensable legislation and hardly this, will be attempted—only as a strictly party vote may tend to aid in canvassing for popular suffrage—until after the elections in the fall. It is certainly a critical hour in the political history of the country. The Republican party is far from being a unit in sentiment, either as to men or measures. There are apparently serious intimations of a break in the ranks under the management of political leaders widely differing in opinion. The Democratic party is also divided upon its candidates and as to certain administrative and financial measures, but it is sure to be harmonized for place and power, when its candidate is once announced as its leader in the Cincinnati Convention. It is not a light matter, this quadrennial national election, for Christian citizens of the Republic to relegate entirely to unscrupulous hands. Every man should do his honest and utmost duty, and prayer may well be offered unto God in such an hour.

Last week the anniversary festivals were held in our city, but nothing, outwardly, now marks this annual jubilee. Formerly our streets were crowded with serious looking ministers in black and white, with their earnest-looking wives hanging upon their arms, eagerly examining the store windows, and with unmistakable country men and women thronging the thoroughfares of the city. The great religious assemblies were crowded to excess, and the most impressive oratory was lavishly poured forth from noted lips day after day. Now the anniversaries, with few exceptions, have degenerated into business meetings. A few of the great churches have annual sermons. The interest of the week gathers around the social church festivals like that of the Congregationalists and the Unitarians, where the speaking is usually of a high order, and the collection beyond criticism. The Y. M. C. Association and the Union have, as this year, very attractive public annual meetings, and the Woman's Suffrage Association takes the place in interest and excitement of the old anti-slavery gatherings. But the glory and power of these occasions have waned, and every year the keenest wits are sharpened to devise some new attraction to draw people to hear old familiar truths, to renew their subscriptions, and to quicken their sensibilities in reference to Christian work and charity. The societies, with all this loss of forensic opportunity, are still flourishing and their treasuries keep comfortably filled. The press has taken the place of the platform, and the tireless pen does the work of the orator.

We wish those of our citizens who express and seem to feel little anxiety in reference to the loss of the Puritan Sabbath, and the growing habit of making it a holiday rather than a holy day, could see the result of such an experiment, as illustrated in the instance of the city of Cincinnati. About ten or fifteen years ago, we passed a week in that city, and noticed but little difference as to the regard for the Sabbath in its population, and apparent cessation of business and closing of stores, from our New England cities. In our late visit, however, we were amazed at the "liberal progress" which had been made. As we were going to church on Sunday, the streets were filled with processions of men—members of labor clubs, with banners and bands of music. Five thousand persons of this description, a portion coming in from the country, marched to picnic grounds near the city, and spent the day in drinking beer, and in sports and dancing. Their brazen music, as they passed St. Paul's Church, rendered it necessary for Dr. Hatfield to stop his

discourse for a time. The stores, of every description, were open along the streets; and a walking-match, in the heart of the city, under a tent, was kept in full blaze all day, with martial music sounding, and mobs of roughs filling the surrounding streets. It was, in many portions of the city, a *fete* day, and not a Sabbath. Would any Christian New Englander desire such a change as this? And are we not gradually and surely tending in this direction? Where is the stopping-place? All godly men may well ponder upon this inevitable and dreadful drift to the European Sabbath, unless an early recovery of the old sanctity of the day is secured.

The *Daily Advocate* last week presented, nearly every morning, an appalling list of reports to be acted upon, while constant allusion was made to the near approach of the time of adjournment. Brethren were excused for home until it became necessary to refuse such requests, in order to preserve a quorum. Some plan should be devised to have petitions and memorials received and classified by a committee some days before the opening of the General Conference, so that the most important business can be brought at an early day before the body for discussion. Many of these reports from committees have been carefully considered, and are worthy of thoughtful discussion by the Conference; but in the haste to adjourn, they will be thrown out, and the whole work will have to be gone over again at the next session. There is no little consolation in the fact that a very small amount of hasty legislation will be consummated. Where a measure is not pretty clearly made to appear as desirable and practicable, it goes early and peremptorily to the table. Many excellent reports will be lost, and not a few questionable ones will perish through the limitation of the session. The church will suffer less on this account; but some things that would really aid to the efficiency of our polity perish among the lumbering masses of quite unimportant suggestions. It will be truly said of this General Conference that it has done little harm, has developed few geniuses and incipient bishops, has manifested great loyalty to the Church, and shown much common sense and human prudence. The great overshadowing embarrassment of the Church is the number of its salaried officers elected every four years. It is too serious a strain upon partially sanctified men! The General Conference finally adjourned on Friday. Of its closing acts we speak in another column.

GENERAL CONFERENCE.

The impression one receives of this ecclesiastical congress, looking down upon it from the platform, is that of a body of very able and intellectual men. A delegate who has been a member of the last three or four, says that this is far the most able of any one at which he has been present. The laymen, many of them, are men of public and professional eminence, like ex-Senator Willey of West Virginia, Gov. Stannard of St. Louis, Gov. Evans of Colorado, Judge Lawrence of Ohio, Judge Reynolds of Brooklyn, and others of equal prominence. The debates are usually very able. A few of the ministers, especially, read their speeches, but the great majority speak without the embarrassment of notes, and often with remarkable vigor and impressiveness. The discussions are carried on in a very gentlemanly way. We heard but one call to order on account of personalities. There is too much time, however, given to settling small points of order. Several gentlemen seem to devote their whole time and attention to discovering these largely unnecessary interruptions of debate, until on Saturday, the 22d, the house became impatient and fairly "sat down" on certain heretofore very popular men who obstructed the very protracted proceedings by raising minute points of order.

This large body is usually very easily managed. The bishops assume no official power. They are simply presidents of the Conference, and govern it by its own established rules. The older men of the board have acquired such facility by their long experience, that their rulings are prompt and hardly ever questioned. An extraordinary scene occurred upon the Saturday session above referred to. The question which had been before a preceding session was a report of the committee upon the Book Concern. A majority report favored the continuance of the two papers at Atlanta and New Orleans, both of which are an expense to the Church, but are confessedly rendering it great service. Gov. Evans made a minority report recommending their union and the publication of but one paper instead of two for the Southern work, with several other retrenchments in periodicals. Leading laymen, for business reasons, especially on account of the present indebtedness of the Book Concern, strongly urged the minority report. Dr. Fuller, Dr. Goodwin and others, in very able addresses, plead for the continuance of these papers, and urged the legitimacy of the outlay as falling within the intention of the publishing enterprise of the Church. The eagerness to speak became astonishing. Cries of "Mr. President" resounded from all parts of the body. Obstructive calls for

points of order multiplied. For an hour few presiding officers were ever submitted to a more serious ordeal than Bishop Merrill, who presided on this occasion. He never lost his presence of mind or his good temper, and the brethren, although much excited, never forgot the requisitions upon themselves as Christian gentlemen. A division of the house was called for, and for the first time in the history of the General Conference was effected. Singularly enough, no rules had been made providing for action in such a case. With admirable calmness and excellent common sense, in the confusion of the moment, the presiding officer, without submitting his own ruling, required the house to make, first of all, laws upon the spot for its governance when voting as two bodies, and after a severe struggle, without becoming confused in their action, the two divisions effected their separate votes, and the body adjourned in peace. The vote showed the conservative character of the laymen. The ministers sustained the majority, and the laymen the minority report.

The debates were hardly exhaustive, in any instance; too often they were prematurely closed by the springing of the previous question, which seemed to be the particular function of Dr. Laubach. Our view of the expediency of filling the church offices at the early part of the session has met with a pronounced change by the experiment. Up to the 21st of the month no business of importance had been discussed in open Conference; almost all the public sessions had been given to routine business and the elections. After these were completed, the interest of the body in the further work of the session was greatly weakened, and an irresistible desire was awakened to secure an early adjournment. The Church must not overlook, however, the fact that the most important and valuable debates occur in the great committees, which are not open to the public, and which are not reported. We heard, for instance, of a remarkably clear and practical speech of our brother James P. Magee, upon the question of Depositories and their apparent lack of business success, while really they are netting every year a very considerable sum of profits to the Book Concern—a speech that was vigorously cheered. The weariness of the members, the constant rendering of excuses to return home, with the fear of being left without a quorum, induces a hurrying of questions to a vote after they are reported from the committees, by the assembled body.

The present General Conference will be found to be a remarkably conservative body. Scarcely any pronounced change will be made in the Discipline, and but little opportunity out of committee has been permitted for discussion. The question of licensing women, of extending the pastoral term, of changing the modes of business in conducting the great central houses and their branches, of managing the periodicals, of distributing the episcopal work, and of modifying the presiding elder's office—all of these, and the scores of minor suggestions for alterations in disciplinary action, will have received but little public attention and small discussion upon the Conference floor. After one or two speeches are made, some one is sure to obtain the floor and peremptorily move for the taking of the main question. It is not for lack of forensic ability, but on account of the prevailing conservatism and weariness in the body, and especially through the persistent willfulness of one or two members, that all important discussions are squelched in their preliminary stages. One earnest colored brother, who had largely prepared himself on the colored bishop question, begged the privilege of having the speech, which he wanted to speak, printed in the *Daily Advocate*. But even this modest boon was refused him, with a general and audible smile. Perhaps the body feared it might prove a poem, as in the case of the sentimental member of Congress.

The only practical relief we can suggest is that hereafter but a few progressive points be agreed upon by correspondence throughout the land; that these be thoroughly arranged, be fully canvassed, and leaders be chosen in reference to them to bring them distinctly before the General Conference. It is well nigh impossible to secure a radical change in such a large body, especially in view of the fact that the laymen are far more conservative than the ministers. Where no great moral question is at stake, there is little fear of secessions from the body through failures of securing these changes. But the world moves, and the Church cannot sit down upon her past record forever. The women will yet be heard, and some measures will certainly be arranged to secure a more practical subversion of the Church and a less

uneconomical outlay of time, strength and money in extraordinary travels over the length and breadth of the land by the bishops. The whole publishing and periodical system will also be submitted, at no late period, to the systematic arrangement of practical business men. But with all this requisition for change, the system is eminently effective and productive of unspeakable good.

[Debate continued from first page.]

states that this question has not been before the Church. It certainly was brought before the General Conference eight years ago. It has been discussed in our church periodicals, and outside of them. It has been looked to as a measure of relief by a great many who are studying the constitution of the church, in sight of the future. The General Conference is very like the great national party conventions. It is a unwieldy body. It has been a body subject to temporary influences, and I fully agree with the last gentleman, who says that our legislation is unsafe. Very many measures prevail by what Dr. Wheldon has styled the "jumping majority."

In my own experience, I have been gratified and ashamed with action taken; but I have never felt that we have had prudent legislation in the last three quadrenniums as before, although I favored it.

Now what we need, for decorum, propriety, for mutual discussion, is that these brethren shall sit in smaller bodies, whether divided by orders or not. We must in some way, and we cannot in the way of reducing ratio of representation of the Conferences. They will not consent to that. We must secure fair, deliberate, careful legislation for the church.

I am not myself predisposed to an obstinate conservatism, yet I favor this measure in the interest of genuine conservatism. Analogies are all in favor of it. There is only one objection, and that is, expedition in doing business.

If it were possible at this moment for another man to talk on that side of the hall, we should grind out twice as much, it is to be supposed, than we do now. We have lost more time on petty questions, and with disgraceful squabbling for an indefinite postponement of laying on the table, or some such motion, than we ought to; and our venerable bishop was puzzled and confused (and yet very clear in his decision) by the obstinacy of men who would not come to order and heed the admonitions of the chairman. Now, to avoid all this confusion, which disgraces us in the eyes of the outside public, we must have smaller assemblies. We must have a manageable body, and there must be skill and experience in that assembly. It is always best that the two houses be constituted with a majority of those who have had experience in legislation.

C. H. Fowler said: I am opposed to this change for the reasons already given, and because it has a tendency to make us more like the church that has been brought in here as an example and a reason for its passage. We are going that way too fast.

I am opposed to it again, because it makes it impossible for either order, on any question, to have the advantage of the wisdom of the other order. We have passed through discussions in this Conference already in which men of order have very materially determined the judgment of the men of the other order. You divide the body for discussion and deliberation, and that is forever impossible.

I am opposed to it again, because we have already found the brakes by which to stop hasty legislation. On Saturday we put into use, for the first time, the order which we attached to this charter of ours in 1872, and we now see that it is very easy, and not at all perilous, to stop legislation on any question we desire, by calling for a separate vote, or a vote by orders.

Again I am opposed to it, because I believe it to be fundamentally contrary to the plan of the New Testament to put the government of the church into the hands of the laity. God puts the government essentially in the hands of the men whom He calls to the work of the ministry. This division into two houses on this plan puts the government of the church essentially in the hands of a few laymen. In our present form we are about right. With the presence and aid of laymen as a check against hierarchical tendencies, but with the weight of influence with the ministers, we can advance successfully.

Then I am opposed to it, again, because I think the Church is not yet absolutely perfect. We may, some time in the future, desire, in some way, to modify our polity, but with these two bodies, I conceive to be almost impossible. Therefore, I am opposed to this report.

W. H. Olin, of Wyoming: I wish to say, Mr. President, that I am puzzled by this discussion. If I know anything at all about the Methodist Episcopal Church, it has an organized life approaching a hundred years. It has an uniqueness to every other church in the land. It has succeeded in carrying the Gospel to every part of this broad land, and in girdling the globe by its missions and missionaries. It has had freedom that has enabled it to occupy all these positions, to sound the story of free salvation wherever men could be gathered to hear it. There have been successes in the campaigning of our ministers and our laymen in the cause of Christ throughout this land, that have been the marvel of the world; and I suggest, sir, to these laymen and ministers both, that the freedom and the spirit characterizing our ministers and laity is the explanation of these grand results. And if I have anything of the spirit of prophecy, gathered from the utterances which I hear here, it is for the purpose of giving us splendid power and body without the vital currents flowing through it, but throwing around it bones of steel that shall hinder its every move-

ment, and cripple it in every department of its work. And, for these thoughts that come upon me so suddenly and strangely, I am opposed.

G. S. Hare, of New York: It appears to me that this matter cannot be appropriately settled at this session of the General Conference.

The plan proposed must first pass here, if it pass at all, as I understand it, by a two-thirds vote. It must then pass around and have a three-fourths vote of the annual conference. I don't think, sir, however much we may be in favor of the principle which lies at the bottom of two separate houses constituting the General Conference, I don't think we are prepared to send all these details around to the annual conferences throughout the coming quadrennium. I move, sir, as a substitute for the report, if it be in order, that the report be recommended with instructions to the committee's report during this session, a simple resolution embodying the principles of the two houses, leaving the details to the General Conference of 1884, and that it must pass around the Conferences.

E. Miller, of Upper Iowa, moved to lay Dr. Hare's motion on the table, and the motion prevailed by a count vote of 159 to 130.

W. J. Willey, of West Virginia, said: Mr. President, argument upon this great proposition is impossible. There is not time to make a simple recital of the reasons why I think it should be adopted. The first I would mention is one of our observation. Here is a large, unwieldy body, four hundred strong, difficult to manage by the customary rules of order or parliamentary procedure. It is growing every quadrennium. It is too large now. What will it be three quadrenniums hence? Where will you find a building to contain the General Conference of the Methodist Episcopal Church? The second reason is suggested by this very fact, the necessary result will be crude, imprudent legislation.

I need not pause, sir, to discuss the injurious effects of such legislation, but I will pause long enough to give my opinion, that, as we are organized at present, there abides in our body a power which in some unguarded moment of excitement, some minute of inattention, will result in the adoption of a measure or policy which will take years of sadness through dishonor to retrieve.

The third reason is, that I believe two houses will be a saving of time; as my friend across the way said, these grists of debate can be ground in two mills at the same time. We can have twice as much discussion in the same hour, and we can have two houses discussing the same bill, and two men discussing the same measure.

The fourth reason is this (it has been taken already): Well organized, sir, as we are now, I know and feel that a layman will have great hesitancy in rising in this body and calling for a separate vote. He will fear that his motives will be misconstrued, as perhaps motives have been misconstrued, and whenever such a call is made, may I not now say, there will be a liability to confusion and disorder and excitement by no means favorable to legitimate debate.

The fifth reason is this: The additional security which this measure will bring to the Church, sir, we do not propose to disturb the Articles of Religion; we do not propose to interfere with the spiritual concerns of the Church; we are interested now in providing for the temporal legislation of the Church and the honor of our legislation.

Sir, what is arbitrary power? Does it exist in the legislative power in one man's hands? No, sir, power lodged in the hands of many is oftentimes more dangerous and despotic than autocracy itself; because the sense of responsibility divided and diffused upon many loses effect. Sir, there never has been, there can never be, there is not now, a government on the face of the earth that is free, that is secure in its privileges and rights, where some check or contrivance does not exist to provide against improvident and indiscriminate legislation. Have we any to-day? [Yes, yes, from many.] My friends, we have the grace of God, and that is all.

Now, my friends, allow me to ask you to pause upon this subject. After all, after all, sir, safe government, free government consists in a wise and judicious system of checks and balances of power which it places in the hands of its agents. Why, sir, the true principle of republican government in its spirit must apply to ecclesiastical government, with its separate departments. The government, the legislative, the executive, the judicial should always be kept separate and distinct. Is that so here? This General Conference largely possesses all these powers. I do not object particularly; all I ask is, that in the administration of its power, some check or defense against the exercise of this power should be provided against hasty, inconsiderate and improvident legislation.

The question now is: Shall the report of the committee be adopted?

On taking the vote by count the report was not adopted—by 110 to 211.

Editorial Items.

No change for the next four years in the name of the old New England Conference.

Zion's Herald is the only Church paper that has not received subsidies from the treasury of the Book Concern. Its publishers have always been responsible for its debt.

The *National Repository* and the *Golden Hours* were ordered to be suspended at the close of the current year. Dr. Curry edits the former to its close.

MR. DURANT, at the late *fete* at Wellesley, said, in his short, effective speech asking the Christian Church to endow scholarships for students requiring aid in the institution, that "one callio girl was worth twenty in velvet!"

JOHN BURNS, of St. Louis, publishes a practical and useful sermon of Rev. Joseph H. Foy, upon "Special and General Providence," and a tract on "Prayer," by L. B. Wilkes. Both pamphlets are excellent for general circulation.

Mrs. ELIZABETH COMSTOCK, of the Society of Friends, who has been especially active in the cause of the colored fugitives from the South, says that already the Southern slave has reached 40,000 souls. Their sufferings in commencing their new life have been comparatively small, and few have the slightest desire to return to their old homes.

ONE or two resolutions have been presented to General Conference reflecting upon the orthodoxy of a publication of one of the bishops. Upon these, the committee on the Episcopacy reported, that they find the statements and the references of the petitioners so indefinite as to preclude any action thereon.

REV. E. S. CHASE, late of the New Hampshire Conference, preached the baccalaureate sermon on the Sabbath preceding the commencement exercises of the Los Angeles Academy, California, May 23.

No colored missionary bishop this time. Another one of the present board will have an opportunity to test his faith and piety by struggling with the African fever in Liberia, while ordaining her ministers.

The polite and generous invitation of the Methodists of Philadelphia to accommodate the next General Conference has been accepted, and the plan for providing for the board of its members by a collection in all the Conferences was laid upon the table.

The *Clark University Herald* is a particularly neat little sheet, published at Atlanta, Ga., in the interest of Clark University, and is illustrated by a fine wood-cut of Christman Hall. It is well filled with educational miscellany, and a full description of the condition, work and promise of this important institution, which rested so near the heart of the late Bishop Haven.

The committee on the Episcopacy recommended the following places for Episcopal residence for the next four years: New York, Boston, Philadelphia, Syracuse, Cincinnati, Chicago, St. Louis, Atlanta or Chattanooga, Des Moines, St. Paul or Minneapolis, Austin or some point in Texas, and San Francisco. The bishops choose their homes according to seniority in office, and cannot change again until the next General Conference. [Washington, D. C., has since been substituted for Austin, Texas.]

The committee on Itinerancy recommended that no change be made in the Discipline as it regards the status of women in the Church. A minority report declares that the Discipline is to be interpreted concerning all offices of the laity as applying to women in the same sense and to the same extent as to men. The General Conference sustained by their vote the ruling of Bishop Andrews against a vote for the ordination of women, in the case of Miss Oliver.

A VERY able and protracted discussion, extending through several sessions, was had upon the report of the committee upon the Ecclesiastical Code. Every point was carefully considered, involving, as the sections do, personal rights and interests. As much of the discussion was technical and subtle, and requires constantly in hand the code it is reported, we have not attempted to condense the discussion, but will give the General Conference the hands of the General Conference.

The *Missionary Tidings*, edited and published by Revs. A. C. Rose and C. W. Miller, improves as it grows older. The addition to its corps of Brother Miller is a valuable accession. He has had much editorial experience, and knows just what items pastors and conductors of missionary meetings need. The April number has a large and interesting variety of missionary intelligence. Office 805 Broadway, N. Y.

VERMONT Conference now embraces all the State except the Poultney charge. The old unpleasant opposition has burst forth on the Burlington district, and public meetings have been called. After the first moments of irritating excitement are over, the sober second thought of godly men will preserve them from any rash or radical movements. After a half decade of trial, the minor difficulties will be forgotten and the greater good will be seen to result.

VERY pronounced resolutions against the polygamist deformities of Utah, with thanks for the action of members of Congress who have interested themselves in securing the extermination of the hideous crimes openly perpetrated in the Territory, and an earnest appeal for such additional statutes as will secure the faithful execution of the laws of the United States in Utahs elsewhere, were passed by a unanimous rising vote of the General Conference, and are to be forwarded to Congress.

THE next morning after the announcement at Middletown of the election of the President of Wesleyan University, Dr. Foss, as a Bishop of the Church, Prof. H—, says the *College Argus*, read in the Scripture lesson, either by a happy coincidence or design, "This is a true saying, if a man desire the office of bishop, he must be sober, self-controlled, vigilant, sober, of good behavior, given to hospitality, apt to teach," etc., etc.—a very good portrait of the new bishop, which all that know him will recognize at once.

THE Local (Eastern) Book Committee is J. H. Taft, J. B. Cornell and C. B. Fisk. The member of the District Book Committee for the first district is Rev. C. J. Clark, of Portland, Me. The delegate of the District Mission and Church Extension Committee is Rev. J. D. Beaman, of Vermont Conference. Dr. Joseph Cummings and Hon. Alden Seager were appointed upon the Board of Management of the Missionary Society; and Dr. S. E. Upham and Jacob Siewert, esq., upon the Board of the Sunday School Union. Dr. Daniel A. Wheldon is a manager of the Tract Society.

A VERY interesting Conference meeting upon the Temperance reform was held at Park Street, last Friday, day and evening. Leading speakers, men and women, talked with great force and eloquence. No cause has so many and such able advocates as this. What is wanted is hand-to-hand workers in every town and city. The reform will never be consummated by platform speakers. Abstainers must be secured and persistent personal effort set in operation the land over. Then righteousness will prevail. If half the earnestness were manifested to secure a temperance Legislature that is expended on a Governor, we could obtain a good law and its execution.

Mrs. E. L. LATHAM, wife of our devoted missionary preacher at Aspinwall, S. A., left for New York, May 15, as her husband could not be spared from the field, to raise in the States money for building an academy on the Isthmus, which they very much need. Aspinwall is the natural centre of a large city and country population. We trust her important mission will be crowned with success. Her address will be Mrs. E. L. Latham, 109 East 12th St., New York.

THERE was a deficit of over \$4,000 in the contributions of the Conferences for the expenses of delegates to General Conference, which has to be paid out of the treasury of the Book Concern. Our New England Conferences made a very poor showing in the tabular statement of amounts raised and amounts assigned, the season.

In most instances not one-half of the appropriation was raised. We may be forgiven this time, but it ought not to be followed as precedent.

The National Temperance Society, whose publishing house is at 58 Reade St., New York, issues its Fifteenth Annual Report, at its late anniversary May 14. It is a valuable document, full of encouraging statistics, and will afford practical aid to those called to make temperance addresses, and to fight the great evil of their several localities. Send to the office for a copy can be secured.

The principal of the Hampton Normal and Agricultural Institute for colored students, makes a very interesting report upon a newspaper sheet, of the progress of his admirable and successful school, which has just passed its annual examination. It is himself enthusiastic in his work, and the other things being equal, commands respect. The Indian branch is of later establishment, and its success seems well secured. We trust the building can be secured. See, and promises to fill it with Indian girls and boys.

The Atlanta and New Orleans *Advocates* are continued, receiving for the first time of the quadrennium \$1,500 annually, and the last year \$1,000. If either of the papers should be discontinued, they are valuable. We heartily wish them success, and they will win it. The *Pacific Advocate*, limited to \$400 a year, and the *San Francisco Advocate*, \$1,000. Drs. Fuller and Hare were returned to their papers. No letters could be chosen. Dr. B. F. Cary was named editor of the *California Advocate*.

In the midst of much noise and confusion, in one of the later sessions of the General Conference, in the effort to secure a floor, a colored brother with a remarkable voice, caught the ear of the people. His name was called, and he shouted the brother, "to a post of duty." The effect was irresistible. It was some time before the house could recover its composure. The table brother had his *pin*, and he shouted of his brother delegates, and he like a man that had done his duty.

In his address before the Centennial anniversary of the American Academy of Science recently held in Boston, Dean Hovey, Chester, better known as the associate of Conybeare in the authorship of the *Epistles of St. Paul*, made very pertinent allusions to the late centennial service of the church in connection with the Wesleyan. Other Churchmen, he seems to have taken towards the Methodist, and so on, looks forward with desire to the return of Wesleyans to the bosom of the Establishment.

OUR Baptist brethren held their annuities in Saratoga last week. The delegates no longer receive the gratuitous maintenance of their denominational friends, arrangements are made for favorable terms at some of the large hotels, and a delegate pays his own expenses. It is thought last year when the plan was put forward that it would limit attendance, and had an exactly opposite effect. One day were present, and this year more than 100 have reported themselves. A plan was also adopted at the Cincinnati General Conference to secure such entertainment for the General Conference, but the hearty interest of Philadelphia sent the proposition to the table.

THE April *Westminster* (American edition) published by the Leonard Scott Publishing Co., New York, contains seven papers, opening with a sketch and review of the department, and papers of the Marquess Wellesley. The second paper considers the question of American Copyright. Masson's Life of Milton has an appreciative review. An interesting paper contributed upon the Greek Homericists, by Dr. Dicks, is reviewed in a very interesting spirit. The late works of Dr. Lindner, others upon Animal Intelligence are reviewed in a pleasantly-written paper. The last paper considers the late political issues in Europe and contemporary literature.

THE late agents at New York, Messrs. Phillips and Hunt, were re-elected on the ballot, by what was almost equivalent to a unanimous vote. Dr. Walden was chosen on the first ballot, as agent at Cincinnati, after two ballots, Messrs. W. P. Spence, chosen as the second agent; Dr. Hinton, who has served the Church so faithfully for many years, being retired from the onerous and delicate position. Dr. Hinton has had experience in the Book Concern, is in the prime of manhood and the vigor of his intellectual powers. He has a vast task, with his colleague, to manage the publishing interests of the church at the West. We wish all the brethren the highest success in their important positions.

Mrs. MARY L. GRUITTIT, of March, Pa., with the names of some seven hundred ladies of Methodistism, who have, in the words of William, Mrs. Mary Sparks Wheeler, others, been well-known as platform speakers, publishes in the *Daily Advocate*, an appeal to the members of the General Conference, urging them to be true to the history of the Church in following practical indications in the employment of women. She thinks that Providence has indicated her distinct recognition as a woman on the platform, in all churches, and she thinks that the women have now at the question of the office of the Spirit of the Church cannot afford to disregard it.

THE (Melbourne) *Spectator* chronicles the tenderest terms the greatly-indebted Rev. Joseph D. D. J. on the occasion of Easter Sabbath. His funeral was attended by the presence of the "robbing and wailing" congregation which crowded Tuesday Chapel on the succeeding Tuesday. Remarkably moving and eloquent sermon on this country during his visit some years since, and his genial and Christian temper, address, will be well recollected by many. He came into warm relations of friendship with the Wesleyan Church in Australia. He was sick for some time, and his death was a scene of divine sympathy and wonderful triumph. He significantly passed to Paradise on resurrection morn. He leaves a wife behind him who is receiving hearty and practical sympathy of the Church.

"DECORATION DAY," coming this year on the Sabbath, was celebrated, in the vicinity of Boston, on Saturday. It was generally a holiday, the stores closing in the afternoon. The day itself was beautiful; the cool breeze of the preceding week being cooled by a breeze. The military and civic processions, with the thinned ranks of the Grand Army of Veterans, moved along the streets to the city, where the usual patriotic addresses were delivered. On Sabbath, in many of the churches, in accordance with the suggestion of the clergyman of New York and Brooklyn, earnest prayers were offered in that day of the country, and especially upon those who wisdom might be bestowed upon those who meet in convention this week, and for the present the names of candidates for the next office in the Republic to the people. Such prayers may well be continued through the season.

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For the benefit of the Irish Fund, an original publication at various prices, from 25 cents to \$1.00, entitled, "The Art of the Artist," has been issued. Heads of Government, leading writers, artists and noted men and women of every social position, have sent in their autographs with kindly sentiments, which have been carefully copied, and photo-lithographed into pictures of some of our first artists are also given. It is well worth its price as a specimen of art, and has also a meritorious and practical mission. Published at the Art Interchange, 140 Nassau Street, New York.

LORD DEBY once said, that the income of England amounted to one thousand million pounds sterling per year. Of this sum, he affirmed, that one hundred and fifty millions were expended upon drink, so that fifteen per cent of the whole income of England is wasted in the destruction of her producing ability. The same proportion nearly will be found true in this country. How much of the small income of our laborers is devoted to tobacco and whiskey! How many colleges, churches and hospitals this wasted money could rear!

WE are constantly invited by correspondents in reference to biographical incidents in the life of the noted and greatly-respected Gloucester printer—Robert Raikes. The celebration of the centennial of his Sunday-school organization renders this information desirable. A. D. F. Randolph & Co. have been selected for this by publishing the best life of the philanthropist, as written by Alfred Gregory, his successor in later years as the editor of the Gloucester Journal. It makes a neat 160 of 200 pages, is written in an attractive style, and contains all the facts and traditions relating to the early Sunday-school work under Raikes and his co-laborers. For sale in Boston by Estes & Lauriat. Price, \$1.

A QUARTER of a century ago the first edition of Lippincott's Pictorial Gazetteer was issued, and at once became a necessity in every considerable library and upon the desk of business men and writers. With all the competitors that have since sought to divide its field and share its patronage it has easily held its position. In this period, however, geographical knowledge has been greatly enlarged. Vast portions of the earth have been opened to the eyes of the world, and great changes have occurred in the boundaries of kingdoms, in the building of new towns, in the statistics of population and industry the world over, and especially in our own land. The time had evidently come for addition and revision. The highly respected and generous firm of J. B. Lippincott & Co., Philadelphia, at large expense and with the aid of the most reliable writers and compilers, have prepared what is really an almost rewritten and greatly enlarged volume, making 2,478 royal octavo pages. This great work contains the most important facts in reference to 125,000 places, and recent authentic information about all the countries and localities upon the globe. It is a large work to exchange, but like the great and more expensive cyclopedias, it is requisite for every scholar who has the latest and best dictionary of geography by his side; and here it is at his hand in this noble volume.

THE truly venerable and greatly-respected Rev. Rufus Anderson, D.D., late senior secretary of the American Board of Commissioners for Foreign Missions, quietly fell asleep in Jesus, at his residence in Roxbury, on last Sabbath morning. He has been gradually failing for some time, and his end has been expected. He had reached the ripe age of 84, having been born in 1796, in Yarmouth, Me. He entered the office of the American Board immediately after finishing his theological studies at Andover, as assistant of the Secretary, Mr. J. Evans, father of the present Secretary of State of the United States. He became corresponding secretary in 1832, and held this office until 1866, when he became a member of the prudential committee of the Board, attending its weekly meetings until 1875. He was a man of commanding stature, of benign expression, of high intellect and executive ability, a clear and forcible speaker, of simple, even and consistent piety, with a heart of tender sympathy for the mission of unquenchable interest in the work of evangelizing the nations, judicious in planning, prudent in management, full of resources, and always hopeful and courageous. Thus he stood with consummate wisdom and ability at the head of this great Christian enterprise from almost its beginning to its present enlarged field, with a large income, its numerous mission stations, and its great body of American and native laborers. Few men leave such a monument behind them.

DURING Thursday and Friday business was rushed through the General Conference with almost bewildering rapidity. The reports of the committees were generally accepted, and the numerous resolutions and their great body of American and native laborers. Few men leave such a monument behind them.

"Before closing the General Conference I desire to express, both for myself and for my colleagues, our grateful acknowledgments to the brethren of the General Conference for their uniform courtesy, kindness, and brotherly love during the progress of this session. While we have, necessarily, been called upon to decide questions suddenly, and while we have not always been able, possibly, to do justice to the merits of the various resolutions, still, we have endeavored to do so with impartiality, and we thank you for your forbearance, and for the very kind expressions you have made in reference to us.

"Our prayer is that God may give you to your homes and fields of labor, that you may have great success in the various charges which you occupy, and that, through your work at this General Conference, the blessing of God may rest upon the churches, and that peace and prosperity may be in all our borders.

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The National Quarterly Review for April contains Mr. Parker's paper, the majority of them upon topics of present interest, and of political interest. The opening article is a remarkably clear and forcible presentation of the Clerical Question in France. The whole struggle for political ascendancy on the part of the heads of the Catholic Church, especially of the Jesuits, in France, its origin, its progress, its influence in the departments of education and the government towards their institutions and organizations, and the necessity for it, are all amply and ably discussed in this very interesting and suggestive paper. We hope to find, hereafter, to epitomize it for our columns. David A. Gorton presents, in a well-written paper, his Observations on the Physical and Metaphysical of Light, as suggested in the works of Tyndall, Lommel and Lockyer. David Ker gives, in an article illustrated by abundant statistics, the comparative military abilities and probabilities of Russia and Germany in the event of war. May F. Miller has a pleasant contribution upon the Scottish

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